

Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

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MANY years ago, a Welsh minister, a man of God, beginning his sermon, leaned over the pulpit and said, with a solemn air, "Friends, I have a question to ask. I cannot answer it. You cannot answer it. If an angel from heaven were here he could not answer it. If the devil from hell were here he could not answer it!" Deathlike silence reigned. Every eye was fixed on the speaker. He proceeded, "the question is this: 'How shall we escape if we neglect so great salvation?'" Reader, can you answer the question? I ask not, do you intend, do you wish, do you hope to flee, but have you fled, for refuge to lay hold on the hope set before you? "How shall you escape if you neglect so great salvation?"—*Selected.*

I LOVE to think of the blessed Master going through this world and so knowing how to sympathize with us. The daily cares; the endless work; the weariness and watching of life; the rolling of stones up hill, to have them roll immediately down again; the tread-mill of toil, for we must work. Home life, moreover, is forever beautified and dignified by the fact that Jesus passed through it on his way to the cross. It is even made a noticeable point in the Scriptures that he dwelt at home in Nazareth, obeying his parents and being subject to them.

What a wonderful world the home is! In its retirements, its sanctities, its joys and sorrows, its hopes and fears, its births and deaths; and all girdled by the golden zone of love! It is heaven trying to retain foothold on the planet. It is the old forfeited Eden trying to keep itself alive in the memories of mankind.—*C. H. H. Pannell.*

Lot's wife had many privileges, but she perished. Lot's wife had a righteous husband, but she perished. Lot's wife had often been prayed for, but she perished. Lot's wife had a good example set her, but she perished. Lot's wife was led by angels out of Sodom, but she perished. Lot's wife only looked around, but she was damned for that look. She lingered when she should have made haste, and God left her. Mercy drew her, but she grieved mercy, and mercy forsok her. Where mercy left her, justice found her, and destruction seized her. She loved Sodom, and would love Sodom, and God gave her bad love to the full. The Lord

took her out of Sodom but she took Sodom out of Sodom with her. "Let me get a last look at my idols," she said, and she got the last look with a vengeance. "She is joined to her idols," said the jealous God, "let her alone," and she was terribly let alone; she became a pillar of salt. Sodom was more to her than her daughters, her husband, her soul, her God. In judgment she was wedded to her evil choice. She died in the fellowship with those that "suffer the vengeance of eternal fire."—*Selected.*

THAT keen-sighted observer, Dr. Benjamin Franklin, had a saying that, "It is the eyes of others that ruin us." It was a shrewd observation, and never more true than to-day. The desire for display is at the bottom of most of the dishonesty of men in positions of responsibility, who in nine cases out of ten betray their trust, not through the mere love of money, but because they want to equal or surpass their neighbors in luxurious living. It is hard to understand how any one can find satisfaction in finery bought with stolen money, and with discovery and disgrace an ever present possibility, yet men take the awful risk simply in order to appear well in the eyes of others. Nothing can excuse dishonesty. And yet society is much at fault in setting so high a value on the outward appearance. A fine house, rich apparel, a handsome equipage, make entrance into "society" easy, and so if they do not go to the length of dishonor, men sacrifice health, comfort, domestic happiness, intellectual culture, to the acquisition of means to secure them. It is "a vain show;" but how much is lost to win it.—*Presbyterian.*

THE "cross" is a real emblem of a true Christian's life. When Christ suffered for us he suffered on a cross. On this account the material cross is too often idolized or set up as an object of admiration. But the real cross is the cross of the Christian pilgrim's life; the cross of self-denial and self-surrender; the self-crucifixion. This is the real cross, but, alas, it is little known at the present time, even among Christ's own people. To prove this it is only necessary to attend a few religious services, or the meetings of any Church or Christian community. Even by mixing with Church members it may soon be learned that the mass of them are strangers to the cross. If it were not so they would not spoil those beautiful hymns which were such a help and a comfort to cross-bearing Christians in former times.

WE must use means as well as supplication. If a man has "evening prayers," asking for health, and then sits down to a full supper of indigestibles at eleven o'clock at night, his prayer is a mockery.

Strikes.

STRIKES are quite proper, only strike right; Strike to some purpose, but not for a fight; Strike for your manhood, for honor and fame; Strike right and left till you win a good name; Strike for your freedom from all that is vile; Strike off companions who often bezzle; Strike with the hammer, the sledge and the ax; Strike off bad habits, with burdensome tax; Strike unaided, depend on no other; Strike without gloves, and your foolishness smother; Strike off the fetters of fashion and pride; Strike where 'tis best, but let wisdom decide; Strike a good blow while the iron is hot; Strike, and keep striking till you hit the right spot.

—*Sel.*

The Sermon.

"And as ye go, preach, saying, The kingdom of heaven is at hand."—*Matt. 10: 7.*

The Two Laws.

BY A. C. LONG.

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—*2 Tim. 2: 15.*

This instruction of Paul to Timothy is not limited to him alone, but is applicable to every Christian in general and to the ministry in particular. To study is to give attention and application of mind. Without studying the word of truth, Christians cannot be approved of God; negligence in this matter brings upon them God's disapproval.

Not only is the word of truth to be studied, but it is to be rightly divided as well. God has made great division lines in the book of truth, as well as in the book of nature, and to rightly divide it, is to follow God's division lines. In the very beginning God divided the light from the darkness, and the light he called day, and the darkness he called night. Gen. 1: 4. And God divided the waters above the firmament from the waters beneath it. And he divided the waters from the land, calling the dry land earth, while the waters were called seas. Gen. 1: 6-8.

God has also divided between right and wrong, truth and error, and good and evil. This division line, like those separating land from water, and light from darkness, extends through all ages and dispensations, running through all the motives, thoughts and actions of the race of Adam. On one side of it is truth and right, on the other is error and evil. These lines are of God's planting, they can neither be erased nor abolished.

After sin had entered the world God in his mercy introduced a remedial law, in order to redeem man from the penalty of his broken law. This remedial law consisted in sacrificing animals for burnt offerings, sin offerings, trespass offerings, peace offerings, etc., all of which typified Christ, the great sacrifice for sins.

The original law of God defining right and

wrong antedates sin, and consequently was prior to the remedy for sin, or the remedial law. This original law is found in the ten commandments which were written by the finger of God on tables of stone; while the remedial or sacrificial law was written by Moses in a book. This division between the two laws is clearly marked out in the Scriptures of truth, and is also natural and reasonable.

We are met, however, at this point by a class of teachers who want to rid themselves from the responsibility of God's law, and especially of his holy Sabbath, and who claim there is but one law, the ten commandments being no law of themselves, but only a part of the law of Moses. And consequently when the law of Moses ended at the cross of Christ, the ten commands ended there also. It is now our purpose to show that these teachers not only fail to rightly divide the word of truth, but attempt to obliterate the division lines made in God's word concerning the moral and ceremonial laws.

The real issue is whether the ten commandments are a law of themselves, or only a part of the law of Moses? The word of God alone can settle this matter, and to it we now appeal. After God had spoken his ten precepts with great power and majesty from the summit of Mount Sinai, he calls Moses to come in the mount as follows: "And the Lord said unto Moses, Come up to me in the mount, and be there, and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them." Ex. 24: 12. "And he declared unto you his covenant which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. 4: 13.

From these scriptures we learn that the ten commandments which God wrote on tables of stone are called a *law*, and not simply a fragment or a part of a law; and furthermore it is God himself that calls it a law. The Revised Version and the Douay Bible translate it "the law" making it if possible more forcible. A theory that it is only a part of a law, which contradicts God and makes him out a liar, certainly must be false and is unworthy to be entertained for a moment.

Having now shown by a plain positive statement of scripture that the ten commandments are called a law, we are now ready to show by the word, that what Moses wrote in a book was also called a law, and consequently there must, at least, be two laws taught and recognized in the Scriptures of truth.

"And Moses wrote this law and delivered it unto the priests the sons of Levi. And it came to pass when Moses had made an end of writing the words of this law in a book until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark." Deut. 31: 9; 24: 26. The Revised Version reads: "Take this book of the law and put it by the side of the ark." This scripture clearly teaches that Moses wrote a law in a book, and as we have before shown that God wrote one on tables of stone, therefore there must be at least two laws. This last law was concerning the priesthood, the sacrifices, and the ceremonies of the Jewish dispensation. It is evident from this that God has drawn a division line between the moral and ceremonial law, but that this may appear more fully, we present these two laws in contrast numbering them accordingly.

Law No. 1.

Was declared by God. Ex. 20: 1-17.

Was written by the finger of God. Deut. 9: 10.

Was written on tables of stone. Deut. 9: 10.

Contained but ten precepts. Deut. 4: 13.

Was placed in the ark. Deut. 10: 5.

Defines sin. Rom. 3: 20.

Is perfect. Psal. 19: 7.

Is established by faith. Rom. 3: 31.

Is spiritual. Rom. 7: 12.

Is not grievous. 1 John 5: 4.

Whole law binding now. Jas. 2: 8.

Is the knowledge of sin. Rom. 7: 7.

Christ did not destroy. Matt. 5: 17.

Continues forever. Ps. 111: 7, 8.

Was to last as long as heaven and earth. Matt. 5: 18.

Christ did not destroy. Matt. 5: 17.

Continues forever. Ps. 111: 7, 8.

Was to last as long as heaven and earth. Matt. 5: 18.

Christ did not destroy. Matt. 5: 17.

Continues forever. Ps. 111: 7, 8.

Was to last as long as heaven and earth. Matt. 5: 18.

Christ did not destroy. Matt. 5: 17.

Continues forever. Ps. 111: 7, 8.

Was to last as long as heaven and earth. Matt. 5: 18.

Christ did not destroy. Matt. 5: 17.

Continues forever. Ps. 111: 7, 8.

Was to last as long as heaven and earth. Matt. 5: 18.

Christ did not destroy. Matt. 5: 17.

Continues forever. Ps. 111: 7, 8.

Was to last as long as heaven and earth. Matt. 5: 18.

Christ did not destroy. Matt. 5: 17.

Continues forever. Ps. 111: 7, 8.

Was to last as long as heaven and earth. Matt. 5: 18.

Christ did not destroy. Matt. 5: 17.

Continues forever. Ps. 111: 7, 8.

Was to last as long as heaven and earth. Matt. 5: 18.

Christ did not destroy. Matt. 5: 17.

Continues forever. Ps. 111: 7, 8.

Was to last as long as heaven and earth. Matt. 5: 18.

Law No. 2.

Was declared by Moses. Ex. 24: 3.

Was written by Moses. Deut. 31: 9.

Was written in a book. Deut. 31: 26.

Contained a hundred or more precepts. Deut. 27: 3-26; Josh. 8: 31, 32.

Was placed by the side of the ark. Deut. 31: 26—R. V.

Was for the pardon of sin. Lev. 4: 27-35.

Made nothing perfect. Heb. 7: 19.

Is abolished. Eph. 2: 15.

Was carnal. Heb. 7: 16.

Was a yoke. Acts 15: 10.

Whole law now abolished. Col. 2: 16.

Is the remedial or added law. Gal. 3: 19.

Christ is the end of it. Rom. 10: 4.

Only till the seed should come. Gal. 3: 19.

Till Christ came. Heb. 9: 10.

Christ is the end of it. Rom. 10: 4.

Only till the seed should come. Gal. 3: 19.

Till Christ came. Heb. 9: 10.

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of "cross-bearing" or its power—that suffering with Christ the cross of self-crucifixion. To this rule there are some exceptions, but the *real* cross-bearers usually keep out of the sight. Their "cross" may put so much bitterness into their cup that it keeps them in seclusion, and they cannot push their way to the front as many do, for their cross hinders them at every step. But they possess a power with God and man which those do not who know nothing of the cross. The Lord al- know ways has a few such faithful cross-bearers, as it were in secret, just as He had seven thousand faithful cross-bearers in the time of Elijah, who thought all but himself had forsaken God for Baal. The Lord has a few such faithful cross-bearers, even in these loose, easy-going times, and they glorify Him more than the most of public servants. He does not withhold certain joys even from them, but the joy he gives them is the result of cross-bearing. Their spirit-burdened prayers reach the very throne and heart of God, while those loud talks which are uttered in public for men to hear and admire, often fall flat and powerless. Under the pressure of their burden the cross-bearers are kept unobtrusively in a lowly place, where the flesh is crucified and humbled in the dust, but their inward burden adds weight to their desires, and they enjoy God's special care and protection. Such cross-bearers are God's special treasures—his jewels.

Real cross-bearing fixes the life to an object—even to Christ himself. While the weight of a heavy cross is being borne there is no freedom to run after the many alluring attractions of the day. Only Christ can satisfy the burdened soul. The weight of the cross draws the burdened one to Him for relief, for it creates a hunger and thirst in the soul which no power on earth can satisfy. The "cross" is therefore an invaluable blessing, for it separates the soul to Christ alone. His "Word" may, indeed be used by the Spirit as a means of comfort and consolation to the cross-bearing one, but Christ is the sum and substance of His Word, and its object is but to lead Him. With Christ you have all. There is considerable danger at the present day in the advice given by many teachers of the "Word." They so over-estimate its value that they place it before Christ. They may be guarding themselves against certain false teachers, but at the same time, they are ignoring the Spirit. The "Word" is a dead letter without the Spirit, and this dogmatic adherence to the letter of the Word while the Spirit is ignored is one clear proof of delusion among our most spiritual teachers. They are losing their hold of the Spirit, but they make up for this loss by proclaiming their strict adherence to the "Word." Not a single genuine case can be given where one, who was blessed with much of the Spirit's presence, ignored the "Word," or underestimated its value. Christ is first: His Word is but a medium for conveying to us a knowledge of his will. The delusive idea that the Word is all-sufficient shuts out the application of the Spirit. But both are necessary. Such errors are the result of an easy path, and of a walk wherein there is no cross. If men were bearing a *heavy* cross they would need more than the bare letter of the Word; they need Christ's own Presence to satisfy them. But they evade the cross continually, or make it of no effect.

Christianity has really become a religion without the cross. But a change *must* come ere long. God will not have the power of

the cross lost. The souls for the want of There is no safety in one kind or another ing" life. The spe God to take up the vine means of restor people and Satan A pleasant, pleas now universally so worship, and the se No wonder that m they despise the means of safety in iod. In the "cross with Christ, and a sufferings not to be The cross is, there ing to us deeper de life. Cross-bearing to be applied by C of this generation. man will (i. e. des after me, let him crucify or mortify cross daily and fo doth not bear his This is Christ's r this generation; I period of the Cl practical test wa Church in its har cal test will be Church in "its" now at hand. Th bearing." Luke at the supper-tin tion, and the Lo it too. He has a of applying the action, by the f mains for Him to subject, and to ap do ere long; is special work is n

The "cross" is, which Christ suf- tion of his suffer the daily crucifi ward cross cruc desires, that the Christ himself. ence when he glory save in Christ, by wil me, and I un

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power—that suffer- of self-crucifixion, usual exceptions, but usually keep out of any put so much bit- at it keeps them in of push their way to their cross hinders they possess a pow- ch those do not who ss. The Lord al- thful cross-bearers, as He had seven arers in the time of it himself had for- Lord has a few ers, even in these l they glorify Him lie servants. He ic joys even from them is the result r spirit-burdened rone and heart of which are uttered nd admire, often der the pressure arers are kept un- where the flesh is e dust, but their t to their desires, ial care and spe- s are God's pro-

the life to an ob- self. While the eing borne there e many alluring y Christ can sat- e weight of the me to Him for re- und thirst in the rth can satisfy. invaluable bles- to Christ alone. sed by the Spir- onolation to the is the sum and its object is but you have all. at the present any teachers of timate its value st. They may ist certain false e, they are ig- rd" is a dead this dogmatic e Word while ar proof of de- tual teachers. the Spirit, but y proclaiming ord." Not a given where h of the Spir- rd," or under- is first: His reying to us a elusive idea shuts out the both are need- of an easy re is no cross. s they would of the Word; nce to satisfy continually,

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the cross lost. The times are ruinous to the want of a "cross" in the life. There is no safety now from the delusions of any kind or another outside of a "cross-bearing" life. The special message is a call of God to take up the cross, therefore, it is Divine means of restoring the cross which His people and Satan together have destroyed. A pleasant, pleasure-loving Christianity is now universally sought—in the life, in the worship, and the services rendered to Christ. No wonder that men are easily deluded, for they despise the cross, which is the only means of safety in such a pleasure-loving period. In the "cross-bearing" there is a union with Christ, and a sympathy with him in his sufferings not to be found without the cross. The cross is, therefore, invaluable as revealing to us deeper depths of the true Christian life.

Cross-bearing is also the test which is to be applied by Christ himself to his people of this generation. His words are—"If any man will (*i. e.* desires or is willing to) come after me, let him deny himself (that is to crucify or mortify the flesh) and take up his cross daily and follow me;" "And whosoever doth not bear his cross cannot be my disciples." This is Christ's message to his people of this generation; because it is the harvesting period of the Christian Church; and, as a practical test was applied to the Jewish Church in its harvesting period, so a practical test will be applied to the Christian Church in "its" harvesting period, which is now at hand. The practical test is "cross-bearing." Luke 14 clearly applies this test at the supper-time period of the dispensation, and the Lord himself will shortly apply it too. He has already provided the means of applying the test, and of defending his action, by the present witness. It only remains for Him to centre attention upon this subject, and to apply the probe. This he will do ere long; then men will know that this special work is no delusion.

The "cross" is, therefore, not only that on which Christ suffered for man, or the exhibition of his sufferings, but a like suffering in the daily crucifixion of our flesh. The inward cross crucifies the natural tastes and desires, that the soul may long and yearn for Christ himself. Paul gloried in this experience when he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The question may be asked, Are we to make our own crosses? There is certainly no need to manufacture our crosses. But if the Lord's will be done in the surrender of the entire self and all one has a sacrifice to Him, and if this act of consecration be faithfully followed up by a life of practical surrender, Satan will soon put thorns in the way, and the cross will follow. The "cross" is therefore, a part of the practical Christian's life. Thus it is clear that if we have no cross to bear we have little power against God's great enemy. If we trouble Satan and his legions they will soon trouble us. We should, therefore, be willing to bear the cross than to evade it. When we become a terror to the evil ones they will not leave us long without a cross, since the cross is frequently of their appointment. But the "cross-bearing" life brings glory to the Lord by our holy separation unto him. The church, as a whole, has lost her cross bearing power through her long prosperity and her walk in an easy path. For want of the cross her light is hidden under the bushel of conformity, and she is com-

pared by the Lord to a savorless salt, fit only to be cast out and trodden under foot of men (Matt. 5:13). Such is the present state, it is therefore ripe for judgment, and for a season of cross-bearing purification.—*Sel.*

Rosewater Religion.

An eminent evangelist once told me that he had rarely preached on "Repentance," because he believed that he could convert more souls by preaching on the love of Christ. My reply to him was that the loving Savior himself made repentance the keynote of his first ministry. We are told that he "began to preach and to say, "Repent ye; for the kingdom of heaven is at hand." The Apostle Peter clenched his powerful discourse at the time of Pentecost (which converted three thousand sinners in one day), by exhorting his hearers to immediate repentance. Paul declares that through all his ministry he proclaimed "Repentance towards God, and faith towards our Lord Jesus Christ." There was a logical necessity in this; for a sinner must first see his sin, be sorry for his sins, and turn from his sins, before he can yield himself to Christ, and follow him. No man can lay hold of Christ and yet keep hold of his favorite sins with the same hand, and at the same moment. My excellent brother admitted the force of the argument, and prepared a sermon on the duty and nature of Repentance which was one of the most effective he ever delivered.

There is too much tendency to use rosewater in the pulpits of these times, and to shirk from pungent exposure of the sinfulness of sin and its desert of hell. What a mistaken kindness not to tell an auditor that he is under the dominion of a disease in his very heart that will inevitably be fatal! What cruelty to try to conceal from him that the wages of sin is death, and that God is angry with sin every day! And how can any soul be expected to lay hold on a Savior until he feels his need to be saved from the guilt and the dominion, and the doom of sin? Our blessed Lord loved his hearers too well to practice any deception on them or make any concealments. Therefore he first of all "called sinners to repentance."

It is well for Christian ministers sometimes to step outside of their own churches and to see how their teachings, and its fruits, look in the eyes of "outsiders." It is wise, according to the old Latin proverb, "to learn from our enemies." A few Sundays since, Prof. Felix Alder addressed his "Society for Ethical culture" in this style. He said that "This is an age of achievement, but also of spiritual vacuity. The churches speak in an apologetic tone; doctrines which they once stated roundly, they now only insinuate. They explain away, apologize, and modify. The principle reason why there is so little Deep spirituality at the present day is because the people are so easy-going. They want to enjoy religion with a kind sensuous enjoyment." How does that sound in the ears of the rosewater theologians who hold that in this cultured age such doctrines as "hell," "total depravity," and such a word as "hell" should be quietly dropped overboard?

Alongside of Prof. Alder's taunt of easy-going compromise apology, let us lay such an utterance as the fearless and godly-minded Rutherford of Scotland made a few generations ago. He said, "Many people only play with Christianity, and take Christ for almost

nothing. I pray you to make your souls rare of salvation. If ever you had a sick night and a pained soul for your sin, you have not yet lighted upon Christ. Look to the right marks; if ye love Jesus more than the world, and would quit all the world for him, then the work is sound." And so it appears that both in the eyes of the "Freethinker," and of the devout old Calvinist of Scotland, rosewater is but flimsy stuff.

There is no better test, of a sound and Scriptural theology, than the estimate it puts on sin. At that point, true and false theology part company. If sin is a light matter, then no divine Redeemer is needed, and the cross of Calvary is an idle spectacle or a solemn impertinence. If sin is infinitely wicked and damnable, then repentance of it is the first imperative duty, and must precede faith in the divine Savior, and the new life in him. There was no cologne-water theory in that Jerusalem Chamber, where the Westminster divines penned their immortal definition that "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after new obedience." The pulpits which proclaim this vital doctrine the most plainly, and with loving fidelity, will convert the most sinners to the service of the Lord Jesus Christ. Let us all strike anew the keynote of our Master, and of his greatest apostle, and preach repentance towards God, and faith in his crucified Son. The two must be inseparable.—*Christian Mirror.*

A Pure Religion.

A RELIGION with no Christ in it as a personal savior from all sin, is not worthy the name of religion.

A religion which does not purport a holy heart and life and which does not set forth or show a power sufficient to enable one to practice its precepts, is not the true religion.

A religion which does not afford strength and relief under affliction, joy in sorrow, help in time of need, deliverance in time of temptation, and satisfy the longing of the human heart, is not the religion of the Bible.

A religion which we cannot freely and safely recommend to everybody, and which will not fit every case, is not the religion of our Lord Jesus Christ.

A religion which we do not enjoy, but which brings us into bondage and only makes us miserable, is not better than no religion.

A religion in which we are not kept unspotted from the world and enabled to show a consistent and unselfish life, is not the pure and undefiled religion.

Anyone who practically embraces the religion of our Lord Jesus Christ will have no use for any of the new-tangled religions of to-day, for "the old-time religion" satisfies in every respect. Anyone who claims to have the religion of our Lord Jesus Christ and is not saved and kept from sinning and does not find happiness and satisfaction in it, is either a hypocrite or greatly deceived.—*Times of Rejoicing*

He who would be pure in heart should choose pure companionship; read pure books, and think pure thoughts. If the heart is allowed to harbor impure thoughts it will soon be manifest in your walk and conversation. "Out of the abundances of the heart the mouth speaketh;" and, "As a man thinketh in his heart, so is he," are the words written in the Book of books. Let us, then, be careful with whom we mingle, what we read, and how we allow ourselves to think.—*Sel.*

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Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - - - EDITOR.

STANBERRY, MO., APRIL 14, 1891.

The New Birth.

WE are requested to explain John 3 : 5, which reads, "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God?"

Much misunderstanding exists in reference to this subject, and many persons are almost in perfect darkness in reference to it. One great reason for this is that our translators have translated the word *gennaō*, in the New Testament born and begotten. The word is defined by our lexicographers as follows: "Spoken of men to beget, to generate; of woman, to bring forth, bear, give birth to." We are begotten of God; we are born of the Spirit. These two events do not occur at the same time. We are begotten at conversion; we are born at the resurrection.

The Apostle Paul speaking of Christ, says: "Who is the invisible God, the first-born of every creature." The word rendered "first-born" is *prototokos*. It should be rendered invariably firstborn, and is so rendered in every instance except two. Coming forth in the resurrection is declared a birth, therefore we conclude that the new birth is a process reaching its conclusion when we are quickened by the Spirit. Conversion is the commencement of this life, a Christian life is the growth, and the putting on immortality is its completion.

Every child of God is begotten of God through the Spirit, but he is to be born from the earth—from the dead. Everyone, before he becomes a child of God, is said to be "dead in trespasses and sins." From such a condition he is "quickened" by the holy Spirit, and a new life is implanted within him.

Much is said, and many claim that they have been born again, but they give very poor evidence of the fact. When we are born of God we have then passed the possibility of sinning. "He that is born of God cannot sin." 1 John 3 : 9. It comes with little force for one to say that he has passed that line in this life. No one can truly say so this side of the resurrection.

A Throne of Grace.

WE are told to come boldly unto a throne of grace, and we have, at least, two objects in coming. First, that we may find mercy, or pardon for our sins, and forgiveness for all our transgressions. Second, that we may find grace or favor to help in every time of need. We must first obtain mercy before we can expect favor. Pardon comes before the blessing; we must cease being enemies and occupy the place of friends before we can expect favor from God. We must come boldly to obtain mercy. God's great invitation has gone out. His Word invites us to come. His holy Spirit moves upon our hearts. "Whosoever will" is very comprehensive. All may "come boldly" seeking pardon and mercy which will be freely given in the name of Jesus Christ. Occupying this position, we may then, in every hour of need or trial, seek at God's hand for grace or favor, realizing

the truthfulness of the scripture, "that no good thing will be withhold from them that walk uprightly."

Painstaking Ministers.

THEY have system in their work—in study and in pastoral ministrations.

They keep a record of work. All matters of importance are carefully noted in a book provided expressly for that purpose. Nothing is left to the uncertainty of a treacherous or overcrowded memory.

They look well after the finances of the church. They do not necessarily manage the financial matters, especially when there are capable leaders in the field, but they keep themselves always conversant with the church's financial condition.

They look well to the general as well as to the local interests of the church.

They use due diligence in the circulation of the periodicals of the church among their people.

They keep abreast of the great religious movements of the day by a studious reading of current religious literature. Especially do they read with care the literature of their own church. They know what is going on at home and abroad. They are wakeful on all lines.

They send in promptly to the denominational paper all church news of general interest.

All these things, and many others, painstaking pastors do. May their number be greatly increased.—*Telescope*

"Thy Kingdom Come."

THAT "the kingdom" is still future, and shall not in any true sense be established until the personal return of Christ, the King, seems to be determined beyond question by the whole tenor of prophetic teaching, and by such explicit statements as are contained in Dan. 2 : 44; 8 : 13, 14; and Luke 19 : 11, 15. Were this conception not so evidently scriptural, it would still have an advantage over all mere "theories" as to "the kingdom," in its definiteness and exactness. How vague and obscure an idea is presented to the minds of many of God's dear children, by the term "kingdom," was recently exemplified by an eminent Professor of Theology, who is a careful student and an able defender of the inspiration and truth of Scripture.

It was just at the close of a recitation in a Seminary whose reputation is world-wide; but ten minutes remained of the hour; in the course of the questions and answers, the subject of "The Kingdom" was introduced, and in those few remaining moments the Professor found time to deliver, among others, the following remarkable and irreconcilable statements:

"(1) In a certain sense the kingdom is the church; (2) in another sense the kingdom is obedience to God; (3) in another sense it is nominal Christianity; (4) in another sense it is God's providence; (5) in another sense it is holiness; (6) in one sense this (which?) kingdom has always existed, before the foundation of the world; (7) in another sense the church which is the kingdom, was established at the gates of Eden; (8) in another sense, (because confronted with John's words 'is at hand') the kingdom was not established until Christ, the King, came; (9) the consumma-

tion of this kingdom is future; (10) this kingdom (which Daniel calls 'everlasting') is to be taken by Christ, resigned by him at his second coming!! It was further stated that our 'scriptural authority for declaring that the church is the kingdom, are the parables of Matthew which compare the church and the kingdom, at the same time, to a field, to leaven, and to a net.'"

From these clear (?) and logical (?) statements we are at liberty to conclude that this kingdom which was established in Eden, and which had always existed, and which was not established until Christ came, which is everlasting and has a definite end, this kingdom is love and joy and peace, and is to make all the world completely loving and joyful and peaceful, after which there will be tares of wickedness growing among "complete" righteousness—this kingdom is "perfect obedience," and when the world has become perfectly obedient, then out of the net which is also the kingdom, we are to see excluded "absolutely obedient" "bad fish"—for the coming of this kingdom Christ taught us to pray, although it had already come, and although when Christ came he was to resign his rule.

It was unfortunate that the Professor had so brief a time at his disposal; for, according to the calculations of a mathematical genius, an entire hour spent upon the subject would have developed sixty absolutely contradictory statements relating to the kingdom. The only escape from the Professor's logic lies in the phrase "another sense," which when broadly interpreted seems to mean non-sense. It is not strange that the class grew restless while attempting to catch a conception which was changing its shape with a rapidity surprising to a Proteus; nor that one student rather irreverently remarked that this idea of the kingdom was much like the dog whose supposed master defended by stating that "(1) his dog was never known to bite, and (2) his dog had been dead two years, and (3) he never owned a dog." Let us be scriptural—at least let us be consistent—and, logical and definite, and exact.—*Episcopal Recorder*.

"Why Cumbereth it The Ground?"

WILL the Lord's vineyard be cumbered with unfruitful trees? Or, in other words, will he always permit sinners who are bearing "thorns and briars" to fill and cumber a part of this universe?

Let us consider the parable in which the question which forms the heading to this article is found, and learn, if we can, its meaning.

"He spake also this parable: a certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard, behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it: and if it bears fruit, well; and if not then after that thou shalt cut it down." Luke 13 : 6-9.

Every man is a tree in the Lord's vineyard. He lives and has a place in the world which belongs to God. From many of the trees he has been seeking fruit, as Jesus did from the fig tree in his journey, but he has found "nothing but leaves."

The voice of justice says, "Cut them down. They are yielding no return for the benefits bestowed upon them. They are occupying

space and receiving
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Dear reader, are
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Mr. Moody

REV. MR. FORT
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more and receiving nourishment that might be offered to others that will bear fruit." But mercy cries, "Spare them a little longer. Perhaps my good deeds in their behalf will cause them to bear fruit."

But will mercy plead forever? No. It is only for an appointed season—until the harvest comes—and then, if no fruit is borne, the sinner does not repent and do works meet for repentance and "bear fruit to the glory of God," but is still found in sin, and is thus a worthless cumberer of the ground, and he will be burned up "root and branch," and his place to be used for some better purpose.

Dear reader, are you a Christian? If not, I beseech you to come to Christ now—this hour. He is waiting to receive you and enable you to bear fruit. Soon it will be too late—to-day mercy lingers. This hour is yours. If you neglect this great salvation you will be found when he comes with "justice and judgment," having "nothing but leaves."—*Our Hope.*

Mr. Moody's Great Mistake.

REV. MR. FORREST observes "I remember Mr. Moody telling of the great mistake of his life. He was preaching to a large audience in Chicago. The text was, 'Now is the accepted time. Now is the day of salvation.' He pleaded with the people to close at once with Christ's offered salvation. Then thinking that perhaps some had been impressed but had not wholly accepted Christ, he bade them take the text home with them, think it over and pray over it and, he also would pray that they should find salvation. As the congregation was being dismissed the fire bells were ringing. Chicago was on fire, and many of that large audience perished in the flames. As Mr. Moody thinks of his advice to those people to take the text home and think over it, he sees the great mistake of his life. He has never repeated it and never will. He only preaches, what all God's ministers can only preach, 'Now is the accepted time, now is the day of salvation.' Who can tell what a day may bring forth?"

Are You Tired of the Rope?

WE were at the foot of Mt. Blanc, in the village of Chamouni. A sad thing had happened the day before we reached the village. A young physician had determined to reach the heights of Mt. Blanc. He accomplished the feat, and the little village was illuminated in his honor; the flag was flying from the little hut on the mountain side—which all who have visited Chamouni well remember—that told of his victory. But after he had ascended and descended in safety, as far as the hut, he wanted then to be relieved from his guide; he wanted to be free from the rope, and he insisted that he could go alone. The guide remonstrated with him, told him it was not safe, but he was tired of the rope and declared he would be free of it. The guide had to yield. The young man had only gone a short distance when his foot slipped on the ice, and he could not stop himself from sliding down the inclined icy steps. The rope was gone, so the guide could not hold him or pull him back. And out on a shelving piece of ice lay the dead body of the young physician, as it was pointed out to me. The bells had been rung, the village illuminated in honor of his success, but, alas! in a fatal moment, he refused to be guided,—he was tired of the rope.

Do we not get tired of the rope? God's providences hold us, restrain us, and we get tired sometimes. We need a guide, and shall disengage from your Guide; let your prayer be, "Lead thou me on," and some time the bells of heaven will ring that you are safe at home!—*Ladies Home Journal.*

How the Apostles Died.

- BELOW will be found an account of how each of Christ's Apostles died:
1. Peter was crucified in Rome, with his head down, on a cross similar to that used in the execution of Jesus.
 2. Andrew was bound to a cross and left to die from exhaustion.
 3. St. James, the Great was beheaded by the order of Herod, at Jerusalem.
 4. St. James, the Less, was thrown from a pinnacle, then stoned and finally killed with a fuller's club.
 5. St. Phillip was bound and hanged against a pillar.
 6. St. Bartholomew was flayed to death by command of a barbarous king.
 7. St. Matthew was killed with a halbert.
 8. St. Thomas was shot by a shower of arrows while at prayer and afterwards run through the body with a lance.
 9. St. Simon was crucified after the manner of Jesus.
 10. St. Mark was dragged through the streets of Alexandria until he expired.
 11. St. Luke was hanged to an olive tree in Greece.
 12. St. John died a natural death.
 13. Paul was beheaded by command of Nero.
 14. Judas "fell and his bowels gushed out."
 15. St. Barnabas was stoned to death by the Jews.—*Sd.*

If we were only as prompt to recognize the really pleasant and good things that can be found in the world around us, and which sometimes seem to be the relics of a better nature that has survived the fall, as we are to detect and exaggerate the little, the selfish, and the unworthy things we find, how much more would we illustrate the Spirit of Christ, and how much brighter the same world would be for ourselves and others. But, probably as the result of the original sin that is still in us, we are very slow to do this thing, in fact, it is about the last thing we do—if we do it at all. Our neighbor may be a firm friend of the poor and the defenceless; he may prove his benevolence by innumerable kindly and liberal acts; he may be exemplary in private and in social life; yet all these qualities go for nothing, because we look at him through a microscope of a double-million magnifying power, with which we are able to detect a few flaws that we do not like. This hypocritical spirit is not of our Lord, and it is one that is to make the world brighter and better. This is to be done by love—the love that sympathizes with all forms of goodness, that is quick to recognize every kindly act, and that does not stint its praise while it is sparing of its blame.—*The Evangelist.*

THE coming of the Bridegroom is at the door. The signs that mark his coming are all about us in intensity. The church must be prepared for translation. Its preparation must be attended with mighty outpourings of

grace. The light, the joy, the glory, doubtless, are right upon us. O dear, tried, patient, trusting ones, look up with rejoicing; your sorrow shall be turned into laughter, when the Lord shall bring again Zion.—*A Word in Season.*

Items of Interest.

—Tarkio, Mo., voted, April 6th, to grant a franchise for \$50,000 waterworks.

—The death rate in Chicago, first week in April, was the highest ever known in Chicago. The deaths numbering 950. Since then a marked falling off in the death rate was noted.

—At Birmingham, Ala., April 5th, show fell. The fall was slight, but it was the first April snow in this vicinity in over forty years.

—Dr. William L. Leach, of St. Joseph, Mo. is one of the American citizens held in Italy by the Italian Government. His family received dispatches from him which was the first knowledge they had he was in Italy.

—Mrs. Phoebe Campbell, who was 102 years old October 12th last, has just died in Dexter, Mo. She was a native of Readfield, Me.

—The returns from the elections for poor law guardians in Ireland show that the Parpellites are almost everywhere in a small minority.

—The United States has now become the greatest iron producing nation in the world, having produced 9,202,703 gross tons in 1890, against 8,900,000 produced in Great Britain.

—Ponape, in the Caroline Islands, has been abandoned by American missionaries on account of the difficulties put in the way of their work by the Spanish authorities.

—Charles H. Cramp, head of the great ship-building firm, does not think that the Italian war ships, even should they be able to cross the Atlantic, would be in a condition to do much damage on this side of the Atlantic.

—The fund for the relief of sufferers by the loss of the steamship Utopia now amounts to £1,150. This includes £200 from the Italian government.

—A bill to pension disabled confederate soldiers and their indigent widows, and to appropriate \$10,000 for a soldiers' home at Little Rock, has passed the Arkansas Legislature.

—Snowstorms in Colorado for the past six weeks are reported as the heaviest ever known. Trails to the mines have been cut off, and many lives have been lost. The storm has been quite extensive throughout the West.

—The superintendent of Immigration at New York, ordered that twenty Italian immigrants who arrived April 2, should be returned. Pauperism and loathsome diseases are given as causes for the order.

—The United States mints during March coined \$,226,322 pieces of money, valued at \$7,118,170. The total of gold coin was \$3,908,000 and of silver \$3,107,556 the balance, \$573,380, being in nickels and cents.

—Hebrew is again becoming a living language in Palestine. The thousands of Jews who are going there from different countries, being unable to communicate with each other in their ordinary languages, resort to the knowledge which they have of Hebrew, in their religious services, for a means of communication.

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The New Birth.

BY ALBERT SMITH.

HEAR this ye sons of men,
"Ye must be born again;"
The teacher come from God is faithful, true:
Ere you can enter in
The kingdom free from sin
Ye must, begotten from above, be born again,
afresh.

Of water first, and then
Of Spirit born again,
What God hath joined let no man rend in twain:
But how can these things be?
They ask who cannot see;
And so the First-born from the dead has made
the mystery plain.

Art thou the teacher, tell,
Approved by Israel,
And knowest not this solemn truth and plan?
By night thou mayest discern,
If willing but to learn
Of One who doing mighty works was yet a lowly
man.

Ye must be born afresh,
For birth of flesh is flesh,
And flesh and blood can never enter there:
The child of flesh must die,
And death may tell thee why
He cannot of an endless life and kingdom be the
heir.

The caterpillar crawls,
And clings and feeds and falls,
And, dying, dormant sleeps awhile and lies:
It then is born afresh
To sip the honey dew,
A fluttering fly or flower borne aloft in sunny
skies.

And so the Christian must
Be raised from sleep and dust,
To live a glorious life, on higher plane:
In mortal flesh of sin
He cannot enter in
Until by Spirit power upraised he's made or born
again.

The wind blows here and there,
Thou hear'st the sound, but where
It goes, or whence it comes, thou canst not know:
So every Spirit birth,
No longer tied to earth,
Like fleeting winds shall soar on high, and un-
seen come and go.

Believe upon thy Lord,
Obey his holy Word,
And be baptized into the sacred Name;
From out of watery womb,
From out of sleeping tomb,
By Spirit born to deathless life thou shalt God's
kingdom gain.

Leicester, England.

My Reasons for Keeping Sabbath.

BY MARY E. WELCH.

"Why do you keep Saturday for Sunday?" is a question asked by many. For the benefit of such, I would say, most emphatically, We do not. We know when the first day of the week comes as well as they who keep it. But we find no place in the Bible where it says, Remember the first day of the week to keep it holy; but we do find where it says, "The heavens declare the glory of God and the firmament sheweth his handywork." Psa. 19: 1. And when we gaze upon the starry heavens, our hearts swell with adoration, and we can indeed "call the Sabbath a delight and meditate upon his holy law by day and by night," remembering that he that doeth so shall be "like a tree planted by the rivers of water." And while we meditate upon the wonderful works of his hand, we naturally turn to the Scriptures for information of His will concerning us, and we find in the very heart of the law the wherefore of the whole matter. "For in six days the Lord made heaven and earth, the sea, and all that in

them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 11. But says one, "That was the Jewish Sabbath." Well, if you will find a place in the Bible where inspiration declares it, we will give it up. Jesus said, "I was made for man, and we know that Jesus was a man and also a Jew, and declared himself "Lord of the Sabbath." Mark 2: 27-28. "Salvation is of the Jews." John 4: 22. Jesus was with the Father when the Sabbath was made, (for man). John 1: 2-3 Heb. 1: 2. He was with the children of Israel when they were told, "This is that which the Lord hath spoken, to-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16: 23. Proof: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock, and that Rock was Christ." 1 Cor. 10: 1-4. "This is He that was in the Church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers, who received the lively oracles to give unto us." Acts 7: 38. If that spiritual Rock was Christ, and he was with them in the church in the wilderness, what church was it? I believe, and the word of God backs me in it, it was "the church of the living God, the pillar and ground of truth," which Paul speaks of in 1 Tim. 3: 15.

Our Savior said, Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's. Now, let me ask in the name of my Master, Where is the first day of the week ever called "The Sabbath of the Lord thy God?" Where is the first day of the week ever called "The rest of the holy Sabbath unto the Lord?" Where is the first day of the week ever called "My holy day?" Where did our Savior ever mention the first day of the week in all his ministry? and he certainly preached the gospel of the Kingdom. Paul said that he shunned not to declare the whole counsel of God; and did he ever tell any one to keep the first day of the week? No, indeed; far from it. He declares in Heb. 4: 8-10, "For if Jesus had given them rest, then would he not have spoken of another day? There remaineth therefore, a rest to the people of God. For he that has entered into his rest, he also hath ceased from his own work, as God did from his." See Gen. 2: 2-3.

In the revelation which God gave unto his Son Jesus Christ, of which John bears record, he speaks of a new heaven and a new earth; of the holy city New Jerusalem coming down from God out of heaven; of the tabernacle of God being with men, etc. Rev. 21: 1-3. Isaiah the prophet speaks of new heaven and a new earth. "For as the new heavens and the new earth which I will make, (something to be done in the future) shall remain before me saith the Lord, so shall your name and your seed remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23. Now I have given you testimony from the Father, from the Son and from the holy apostles and prophets as they were moved by the Holy Ghost. Can any person give such testimony for the first day of the week? We keep the seventh day or Saturday, because we are built upon the

foundation of the apostles, Jesus Christ himself being the chief corner-stone; one that all the persecutions and arts of the devil can never overthrow. I find so much evidence in the Bible for my side of the question that I cannot take time in this article to call all the witnesses upon the stand. Oh, my friends, let us obey God rather than man, for our dear Savior has said, "In vain do they worship me, teaching for doctrines the commandments of men." Look to yourselves, and be sure it is not vain worship, for he will most certainly declare, "I never know you," in the day when the final settlement is to be made; when we are judged by the law, "The carnal mind is enmity against God; for it is not subject to the law of God, neither is it deed can be." Rom. 8: 7. Let us strive for a spiritual mind, and then the commandments of God will not be grievous to us, but will be our meditation by day and by night.

Albany, Mo.

Two Laws.

BY ERNEST SLATE.

DID Moses ever execute the penalty for violation of the ten commandments? No. The law of Moses only contained penalties for the violation of its commands; it is God's place to punish for the violation of the spiritual law, which he does sometimes in this life; but in most cases reserves it for the day of judgment in the future. We see a great difference between the law of God and the law of Moses. Violation of Moses' law was punished when discovered and witnessed by men. God's law searches the heart, and every violation of it will receive punishment from Him who knoweth our hearts, except that sin be taken away by the atonement. One is perpetual and spiritual, the other came to an end long ago. The spiritual, God's law, Jesus came to fulfill; (literal, ratify), the other (carnal), Jesus came to nail to the cross.

Civil government can never punish for transgression of the spiritual ten commandments. There may be in civil law, some things, the same in letter, as the spiritual law, but the punishment is, and should be, for breaking the civil, and not for the spiritual. We, the people of the State, can never punish for disobedience to the holy law of God. Men, animals, plagues, etc., have in some cases, been instruments to punish for breaking the spiritual law, but in such cases only by direct providence of God.

Disobedience to holy law, will meet its punishment at the second death; while the civil law, or even the law of Moses, has power only as far as the Adamic death. Trespass against the law of Moses could not be blotted out by the blood of Christ; it met its deserts (when discovered) in Adamic death, or other penalties. Transgression of the holy law can only be blotted out by the blood of Christ, or suffered for at the second death. Special providence for punishment in this life, for breaking the law of God, does not take away the guilt; the sin will meet its punishment in the second death, if not blotted out by the blood of Christ and the atonement.

Ellsworth, Wis.

NEVER be dispirited; never say, "It is too late." The fitting course for a man is to do what is good for the moment, without vainly forecasting the future; to do the present duty and leave the result to God.

Letter D

Then they shall see
one to another: and the
it will be a work of remem-
berance for those that have
upon his name. In the
the Lord of hosts, in the
my brethren."—Mal. 3: 6

From Bro. I

DEAR BRO. W. C.
few lines for the L.
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my beloved, because
and I believe all the
acknowledge it to be
the precious truths
loved by many or for
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do not forget our
Nashville, Mo.

From Br

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Letter Department.

When they that feared the Lord snake often
 one another; and the Lord hearkened and heard
 them: and a book of remembrance was written before
 him for them that feared the Lord and thought
 upon his name. And they shall be mine, saith
 the Lord of hosts, in that day when I make up
 my jewels."—Mal. 3: 16.

From Bro. E. G. Blackmon.

DEAR Bro. W. C. Long: I desire to write a
 few lines for the Letter Department, stating
 my appreciation of the beloved ADVOCATE, I
 believe, because it is loved by myself,
 and I believe all that read its columns must
 acknowledge it to be a good paper. It carries
 the precious truths of the Bible whether it is
 loved by many or few; and that is sufficient
 for me to know. I know that my brethren
 and sisters of the Church of God love it by
 their good letters stating their appreciation of
 it. May God's special blessings rest upon our
 good editors of the ADVOCATE and MISSIONARY.
 I also pray God's blessings upon all the
 brethren everywhere. Brethren, continue to
 write your good articles and letters; the AD-
 VOCATE is growing more and more interesting
 all the time. I do believe that God is well
 pleased with the ADVOCATE, and also our Sab-
 bath-school paper. But whether he is pleased
 or not with our negligence in contributing lib-
 erally of our means in the support of those
 that bear the burden of the work in publish-
 ing these papers, I will not say. But breth-
 ren I am real sorry that so many of us are on
 the delinquent list. Let us now go to work
 and lay by in store upon the First day of the
 week a certain portion of earnings until we
 shall have a sufficient amount to pay up all
 indebtedness to our good papers, and God
 will be with us and bless us in our work.

Brethren, I have not seen a well day since
 January last, but my faith and courage is still
 strong in the Lord and his cause. I am made
 to realize more and more that we are very
 near the great judgment day. Oh, brethren,
 let us be up and doing; there is no time for
 idleness so near the coming of our blessed
 Redeemer to reward his faithful servants. I
 ask you to pray for me and mine, that we
 may ever be found faithful at our post, and
 do not forget our good editors.

Nesho, Mo.

From Bro. David Douglass.

DEAR Brethren of the Household of Faith:
 Through the mercy of God, and the kind
 hand of our Editor, I with pleasure embrace
 the opportunity of speaking to you through
 our much loved paper. Brethren, what is
 said concerning those that see the sword com-
 ing, and lifteth not up his voice to warn the
 people. What means this warning Bro. Long
 gives us concerning our liable failure to re-
 ceive our paper? Have we run well for a
 season only to look back, having just our
 hand to the good work, the gospel plow? God
 forbid. Evidently something is not just right.
 Why should the cause of our Lord run so
 slowly? Are we ready for the appearing of the
 great King? Is our work all complete, and
 are we ready to receive the Blessed when he
 comes.

We know that we are in the midst, or at
 least entering a time that try men's souls.
 We have the ability to reason from cause to
 effect; why has Bro. Long labored so hard,
 and yet so faithful, for our spiritual welfare,
 and yet his wants not supplied? I have no

hard things to say about any of the brethren,
 they are my friends, but if there is anything
 wrong in any way, then Satan, that old ser-
 pent, must be doing an evil work somewhere
 among us. Now, brethren, can we not find
 the same condition? Do we not all labor hard
 upon our farms, and in our workshops, in ex-
 pectation only to realize in the end that ex-
 pectation is our chief reward, and have we
 not besides heavy burdens to bear? Nor have
 we, brethren, been the first to murmur
 against them. But our blessed Master has
 promised to give rest to all them that labor,
 and are heavy laden; and herein we take
 courage. Brethren, is it not our bounden duty
 to search out this old fellow and wage a war
 against him that shall only end in the break-
 ing off every yoke, and let the captive go
 free? There is important work for every one
 to do. Brethren, at best we have not long
 to live in this life. Let us live for our God,
 and for the best interest of our fellowman,
 both socially, morally, and spiritually, which
 is only our reasonable service, leaving the fi-
 nal results with our All-wise Creator, that we
 may hear the welcome, Inasmuch as ye have
 done it unto one of the least of these my
 brethren, ye have done it unto me. So long
 as there is unnecessary burdens to be over-
 come among our fellowmen by our actions, so
 long I feel the great importance of a divine
 work resting upon me. May God help us all
 to do with our might that which our hand
 finds to do, is the prayer of your brother in
 the hope of the soon coming of our Lord to
 reward his servants.

Cullison, Kan.

From Sister Eliza McMillen.

DEAR Brethren and Sisters in Christ: In
 deep sorrow I once more address a few lines
 to let you know of my bereavement. My dear
 companion is no more; he fell asleep in
 Jesus, Feb. 22, 1891, of *la grippe*. He had
 been an invalid for eighteen years and was
 very patient and uncomplaining the many
 years of his suffering. He was a consistent
 Christian and Sabbath-keeper the last eleven
 years of his life. He expressed himself as
 fully prepared to die, and said he had no fear
 whatever. Oh, I am now truly a lone Sab-
 bath-keeper. We read the Scriptures togeth-
 er, but now I have no one to talk to on the
 blessed truths and promises of the Bible, and
 I feel very lonely. I put my trust in the
 Lord and want to live nearer to him each day.
 Pray for me, dear ones, that I may hold out
 faithful.

Dear Bro. Long, if it is not asking too much
 I would be thankful if you would continue to
 send the ADVOCATE as it is all the consolation
 I have outside of the Bible. The letters from
 the brethren and sisters are so comforting to
 a lone one.

From your sister in Christ.
 Pomona, Texas.

From Sister Cora Booth.

DEAR Brethren and Sisters in the Lord:
 I feel to-day like adding a few lines to the
 Letter Department, although I know that I
 cannot say anything to encourage anyone,
 but if all would keep quiet we would not
 have any Letter Department, which we all
 prize very highly. I prize the ADVOCATE
 very highly, and would be lost without it. I,
 like many others, am deprived of church

privileges, so the ADVOCATE contains all the
 preaching I have. I cannot say that I have
 ever been tempted to give up my faith. I
 was raised to keep the Sabbath, and always
 earned my living, when a girl, by house-work,
 and I never had any trouble getting work on
 account of the Sabbath. I feel more deter-
 mined to press on and gain the reward, for I
 feel that the Lord will soon come, as all the
 signs are being fulfilled. I cannot help feel-
 ing sorry to see people worrying about what
 this world will be in one hundred years from
 now, and I think if they would only read
 their Bible they would not need to worry. I
 ask an interest in your prayers that I may be
 saved with those near and dear to me when
 the Lord comes.

Your sister in Christ.
 3630 State St., Chicago, Ill.

From Sister Margaret E. Preston.

DEAR Editor: I feel thankful that I have
 the privilege of writing to you through the
 ADVOCATE, but I feel sorry that there is a
 lack of means to support such a good paper.
 None feel this disappointment as those that
 would freely give if they could. If I could
 have the tenth part of what I help to earn it
 would help on with this good cause. I am
 going to try a plan and if it should prove a
 success I can send in small sums. We live in
 the town of Clio, and we need preaching very
 much. If a minister could come and preach
 the word some might believe. Bro. Long, I
 will send 26 cents in this letter, it is all I
 have; may it go toward getting a tent. May
 others do likewise.

Clio, Iowa.

From Sister Sarah McGuire.

My Dear Brethren and Sisters: I will once
 more try to improve the precious privilege
 granted us of speaking to one another through
 the Letter Department. I think we should
 be very thankful to God and our editor for
 such a good paper. The good Bible sermons
 and cheering testimonials from those whom
 we never expect to see in this life, are truly a
 source of no small encouragement. I don't
 see how we could do without the paper, for
 it makes the word of God so plain. I am
 striving to gain a better knowledge of the Bi-
 ble, and to show by my daily walk and con-
 versation that I am seeking for a better place,
 a city that hath foundations, whose builder
 and maker is God, (Heb 11: 10), as Abraham
 of old did. I want to be among the number to
 whom the Savior will say, Come ye blessed
 of my Father, inherit the kingdom prepared
 for you from the foundation of the world.
 Matt. 25: 34. Oh, what a welcome summons
 that will be! I am glad and happy to say
 that I am on the Lord's side; where would be
 my hope if I were not? Of all people on the
 earth we who rejoice in the promises of God
 should be the happiest, for we have all there
 is worth living for. We may be rich or poor,
 sick or well, his promises are the same and
 we may rejoice the same, but do we rejoice in
 his promises as much as we might? I must
 tell you we have been greatly blessed since
 we adopted the tithing system. I do earnestly
 recommend it to all who wish to be prospered
 of the Lord. It is only a year last January
 since we adopted it, and we intend to keep it
 up. Please try it, brethren, and report the
 results. I ask an interest in the prayers of
 all God's children that I may be faithful and
 at last gain a home in the earth made new.
 Your sister looking for the soon coming of the
 Lord.

Urbana, Ia.

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Advent & Sabbath Advocate.

STANBERRY, Mo., APRIL 14, 1891.

NOTICE.—Papers sent from this Office to parties who are not subscribers are sent by special arrangement. When persons receive copies without ordering them, they are sent by friends, and persons receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

In the Sabbath-school lesson for April 11, the wrong reference was given for the lesson. It should have been 2 Kings 10: 18-31.

The article on the first page entitled "The Two Laws," will be put in tract form at once, and can be had at 3 cts per copy, or 30 cts. per doz. Let orders come in at once. This is just what is needed to put in the hands of our now-law friends.

BRO. BROSIUS of San Jose, Cal., made us glad by sending us fifteen dollars. We more than appreciate it because our needs, just now, are so great. For the benefit of those who are not informed in reference to how the expenses of the publishing work is sustained, we will say that what the subscription price of the papers, paid in by those who take them, lack in paying the running expenses of the office is made up by donations.

It is with feelings of pride that we say a few words of appreciation of the prosperous Normal school located in our beautiful city. The attendance the past year has been much larger than any previous year of its history, and its President, Jno. E. Fesler, who is a man of fine education and a true Christian gentleman, is making stupendous efforts to still increase its membership for the ensuing term, and to make it one of the best institutions of its kind to be found anywhere. If any of the readers of the Advocate think of attending school come to Stanberry. Young persons wanting a good business education can get it at Stanberry just as well as in the large Eastern schools and at less than half the cost.

Send to Jno. E. Fesler, President of the Northwestern Normal and Business Institute, Stanberry, Mo., for a free catalogue of this growing institution. Spring Term opens April 21.

Born natural and spiritual life are progressive. The body grows to manhood's prime, the soul grows in grace or grows in sin. As natural life never reaches a stationary point, neither does the development of character. Naturally, we grow in years; morally, we grow better or worse. Let us learn from Nature's analogies. There are two forces operative in every life, one constructive, the other destructive. We live or die, as one or the other is triumphant. Whenever the plant reaches the limit of development, that moment it begins to decay, the destructive force is master. Whenever the Christian reaches the point that he ceases to "grow in grace," to bring forth the "fruits of the Spirit," that moment he confronts the death line of the soul; spiritual death has laid hold upon him. But, while the grass withereth, and the flower thereof fadeeth, because natural life is temporal, the gift of God to the soul is "life eternal," and he, who is the "Resurrection and the Life," declareth, "Whosoever liveth and believeth in me shall never die."—Sol.

Appointments.

No preventing providence we expect to start to Iowa about the first of May to labor in the Master's cause as the brethren may desire and the way opens. Will first visit Dedham and hold meetings as Bro. Ayrhart may arrange. From there will go as the Lord may direct. As I cannot tell just how long I will remain at each place will depend upon making definite appointments and fixing dates by private letter. Meanwhile let those who desire meetings, and have not already done so, inform me at once.

ELD. J. H. NICHOLS.

Nothing preventing there will be a two days' meeting of the Church of God in Michigan to be held at the Rush Lake school-house in Hartford, commencing Friday evening April 24, 1891, to continue over First day. At this meeting we hope to be able to learn more perfectly the wants of the cause and the advisability of placing the tent in the field this present season. Let there be a general coming together of the brethren and sisters to this meeting, for it is but a short time until the tent should be started. Those that cannot come let us hear from you by letter to be read at the meeting that we may know your mind about the matter. Let us be prompt in this work.

L. J. BRANCH, Pres.

Receipts.

Cyrus Hogarth \$3.50, John Shaffer \$1, W W Gillispie \$2, E G Blackmon 50 cts, J M Black \$4.50, A B Sperry \$2, Joseph M C Moore \$2, Rebecca Yates (tithes) \$1.50, Joseph Walters (tithes) \$1, James K Rodgers \$2.

Gen'l Conf. Fund.

Henry Brosius \$15.00

Books and Tracts for Sale at this Office.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 32 pages. Price 5 cents, 50 cts per dozen.

The Change of the Sabbath, who authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

The Approaching Crisis and End of the World by J H Nichols, 48 pp., price 15c. This is an able treatise on the signs of the times, and clearly shows that we are living near the end of time.

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 6 cents.

The State of the Dead, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living.—8 pages, price 5ct.

The Rich Man and Lazarus,—by W C Long 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

No condemnation in Christ; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages. 2 cts, 15 cts per dozen.

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

The Two-Horned Beast of Rev. xiii. showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

Thoughts on the First Day of the week, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15cts.

The End of the Ungodly, the Fate of the Wicked, showing it to be their entire Destruction, by W C Long. 16 pages, price 4 cts, 40 cts per dozen.

The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.

The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff 32 pages,—price 9 cents.

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent.

The Three Angels' Messages of Revelation xiv 16 pages, 3 cts, by A C Long.

God's Law Perpetual: Its eternal obligation by W H Ebert: 16 pages; single copies 4 cts, cts per dozen.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages, 3cts

Comparison of the Early writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

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